AN EVANGELICAL

ORATION

AND THE

SON OF MAN

IN THE MIDST OF THE

Seven Golden Candlesticks

BY A FARMER.

GLASGOW:
JAMES McGEACHY, 90, UNION STREET.
MANCHESTER:
J. B. LEDSHAM, 31, CORPORATION STREET.

1870.

AN EVANGELICAL

ORATION

ON THE

SON OF MAN

BY THE REV. GEORGE

Peter Geddes Chamberlain

AN EVANGELICAL

ORATION

AND THE

SON OF MAN

IN THE MIDST OF THE

Seven Golden Candlesticks

BY A FARMER.

GLASGOW:
JAMES McGEACHY, 90, UNION STREET.
MANCHESTER:
J. B. LEDSHAM, 31, CORPORATION STREET.
1870.

"Why may not justification by faith have meant the peace of mind, or sense of Divine approval, which comes of trust in a righteous God, rather than a fiction of merit by transfer?"

"The deep drama of heart and mind became externalised into a commercial transfer, and this effected by a form of ritual."—*Rowland Williams, on "Bunsen's Biblical Researches."*

Introductory Remarks.

THE OBJECT of the following VERSES is to shew how effectually the two first and great essential principles of the Christian Church have been totally obscured and destroyed in the minds and the hearts of its members, namely, an enlightened faith in the Lord Jesus Christ, and the recognised obligation to keep His commandments.

Since the day on which the Roman Catholic Church decreed it to be essential to salvation to believe in the incomprehensible creed of Saint Athanasius, in which he separates the triune essentials of Jehovah into three distinct and independent personalities, constituting one person of His divinity, or Father; another person of His humanity, or Son; and a third person of His Spirit; and more especially since that Church commenced to interweave the said creed into a web of theology, and gave each person of their divided Godhead peculiar and incommunicable attributes, and appointed offices for each according to their several characters, positions, and capabilities; there has been no lively acknowledgment nor worshipping of the one living and true God, as it entirely obliterates in the human mind all clear perceptions of the unity of the Godhead.

That He who is possessed of "All power in heaven and in earth," (Matt. xxviii. 18), and whose name is "The mighty God, the everlasting Father," (Isaiah ix. 6), and who proclaims Himself to be the "Alpha and Omega, the beginning and the ending, who is, and who was, and who is to come, the Almighty,"

(Rev. i. 8), and who dwellest alone "in the midst of the seven golden candlesticks," (Rev. i. 13), is the one and only true object of Christian worship, in whom the Father dwells, and from whom the Holy Spirit proceeds, receives its full confirmation from the plain, literal, and universal testimony of the word, "For in Him dwelleth the fulness of the Godhead bodily," or full possession of the infinite attributes of Deity, besides whom there is no God, the Creator of all things visible and invisible, the Redeemer and Saviour of mankind; but instead of whom we have had presented to our view, upon the throne of Heaven, a mere phantom of the imagination, without either body, parts, or passions for enlightened Christendom to worship, although described as being gifted with the most repulsive attributes, such as anger, wrath, and vindictiveness, and beneath whose footstool "He who is the Lord of lords and King of kings" is placed as an humble suppliant, unacknowledged, unreverenced, and unworshipped as God over all, blessed for ever; but, on the contrary, is pierced, crucified, and sacrificed perpetually by men, mentally, as a substituted victim for their guilt. By such prevailing dogmas, all lively faith in the triune God, the Lord Jesus Christ, has been entirely destroyed in the Christian Church.

With respect to the other essential principle of a true Church, namely, a recognised obligation to keep the commandments of God, we are told, in answer to our first enquiry as to the way of salvation, that it is quite unnecessary to obey the precepts and commandments of the Divine word as a ground of salvation, in order to secure the favour of God and the blessings of His kingdom, for this reason assigned; that, as all the sins and guilty actions of the elect were transferred or imputed to Christ, as their representative, when He offered Himself a sacrifice to avenging justice in their room and stead, receiving an equivalent punishment as their substitute, had they suffered for ever the pangs of death and the torments of hell for their transgressions; that, therefore, in order to escape the avenging justice of God and secure salvation, we have only to exercise faith in Christ as our sacrificed victim, for then justice is satisfied, and we stand legally just and righteous before God.

It might be considered superfluous to shew here, as it must be so evident to all discerning minds, that we are thus taught to look upon Christ as a scape-goat, polluted, contaminated, and loaded with the sins of men; and not as the holy, harmless, and undefiled; the pure, spotless, and unblemished Lamb of God; whose manhood was made perfect through sufferings purged of

all human infirmities, and became wholly devoted, sacrificed, and atoned to His divine nature, and thus the antitype of all the sacrificial types of the representative dispensation; for, and it is well worthy of remark, over the animals appointed to be offered up as sacrifices unto God, there never were any confession of sins nor transference of guilt made, nor were they punished and accepted in the room of the offerers, as has been supposed, and upon which assumption (we may say) the savage doctrine of substitution rests, but were designed to represent the pure and holy affections with which man ought ever to worship God; but more particularly, and in their highest and holiest sense, represented and shadowed forth the infinitely perfect sacrifice of the Lord's assumed humanity to oneness with His divine nature. But over the scape-goat alone Aaron made a confession of the people's sins, and to it a transference of their guilt was representatively made, which rendered it altogether unfit for the altar of God, and was subsequently sent away into the wilderness, making unclean even the person who took it thither, to represent that we ought not only to make confession of our sins, but also reject them as unclean and unholy, and condemn them to a state of privation and desolation in our souls, and from the presence of the Church and the altar of God; but in no wise did it represent the person or the sacrifice of our Saviour, which were infinitely perfect and holy; which clearly sheweth what a fearful delusion and profanation it must be to transfer in thought our sins and iniquities, or vicious practices, to our Divine Redeemer, and believe as our substitute He was punished for our transgressions; thus relieving us from the unvarying, inflexible, retributive operations of the established laws of divine order, which ever rewards virtue and punishes vice, without respect of persons, for "The righteousness of the righteous shall be upon him," (Ezekiel xviii. 20). "The soul that sinneth it shall die," is still as much in force as when the prophet spoke the mighty truth.

The only way, according to the Divine Word, for man to escape the present and future punishment of personal actual guilt, is to submit himself to the purifying process of sincere repentance, desist from evil practices and delight in the opposite virtues, exercising faith and trust in the Lord Jesus Christ, besides whom there is no Saviour, and who, as our Heavenly Father, requires no vicarious sacrifice, no substituted victim, no preparatory appeasing of supposed wrath, before His love and sympathising pity can be moved towards the returning prodigal;

for, hark! the precious promise given: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon," (Isaiah lv. 7); and to the no less glorious declaration, "If we confess our sins, God is faithful," according to His promise, "and just," without any other consideration, "to forgive us our sins, and to cleanse us from all unrighteousness," (1 John i. 9).

The doctrine of substitution gives birth to the most outrageous blasphemies against God, one of which is the ascription to Him of our Saviour's sufferings and crucifixion; the very reverse being the case. He was persecuted and rejected by the Jews as the personification of truth, and unjustly condemned to die according to their false traditions, and delivered up to be mocked, scourged, and crucified, by the Roman soldiery. Hell, with all its combinations of evil, and with its dismal clouds of infernal falsehood, was leagued with earthly associations to oppose the progress of human redemption, and the glorifying process of the at-one-ment of His divine and human natures. But the Father, who was in Christ reconciling the world to Himself, not separate nor distinct, nor in any way averse from or to Him, but at one with Christ and in Christ, sustained the humanity in all its trials, temptations, and sufferings; overcame the legions of darkness through its instrumentality, casting them out of the souls and bodies of men, thus overthrowing their usurped dominion, and redeeming mankind in general from, at that time the predominating, and soon would have been the overwhelming influences of destruction; for, instead of a beam of wrath, or anger, or indignation, ever emanating from Jehovah's face, upon Him who was the brightness of His Father's glory, and the express image of His person, He was ever the object and the subject of His glorifying and infinite love; with Him He was ever "well pleased," and the spirit of omniscient wisdom was not given to Him by measure. Away, then, with the impious fiction that Christ was punished by His Father, and endured the torments of damnation inflicted by His just and divine hand, for the vicious conduct of which we are or may be guilty, which would virtually ignore the rectitude of God's moral government, abrogate the authority of His commandments over man as the law of life and death, and leave him without a chart to guide him in the paths of peace, and to wallow at will in the filthy mire of his natural life; inasmuch as evils would not then condemn, nor virtue save the soul. The tenet that an immoral

life will not condemn us, on account of our Saviour having rendered satisfaction for sin to divine justice, surpasses all papistical species of indulgences for evil, and a more destructive doctrine to the moral principle and spiritual welfare of mankind could not have been devised.

Another destructive doctrine arising from that of substitution is that of imputation. It is commonly taught and believed that, as our personal sins were imputed to, punished in, and satisfied for by Christ, eighteen hundred years before we who had committed them had existence, so Christ's infinite attribute of righteousness, which He acquired throughout His state of humiliation for His humanity, is now imputed to us, instead or in the room of us having personal righteousness, the possession of which is rather to be looked upon as being perilous to our salvation than otherwise. By this fallacious doctrine, mankind are led to believe they are infinitely perfect in the sight of God, not for anything done in or by them, but only for the righteousness of Christ imputed to them, and received by faith alone, even although they may remain to all human perception in the gall of bitterness and in the bond of iniquity, or in the indulgence of their natural desires and affections, as it blinds the eye of Omniscience to their real inward character. The same doctrine mystifies, overturns, and does violence to all the plain teachings of divine revelation, which clearly marks out the line between a state of righteousness and a state of wickedness, that "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him," (Ezekiel xviii. 20); that those who, yielding themselves to the influences of divine grace, and live thereby in obedience to the laws of their spiritual nature (which were expounded by our Lord and Saviour upon the Mount, and were given as the standard of man's rule of life in the new dispensation), acquire and attain to a state of righteousness before and favour with God, which state is distinguished from and altogether diverse in its nature from ritual or ceremonial righteousness, in which the Jewish nation prided themselves, by living in obedience to mere external rites of their religion, to the neglect of a righteous life or the weightier matters of the divine law. The particular external rite in which both the converted and unconverted Jews were disposed to put so much faith, and which Paul shows the vanity of in his epistle to the Romans, was that of circumcision; but men at all times have been prone to cover themselves with an external robe of righteousness, and we see the delusive and deadly practice

carried out by the Roman Catholics, in claiming and pleading as their own the meritorious righteousness of their canonized saints, and too commonly by Protestants in profanely appropriating as their own the infinite robe of Christ's divine righteousness, which cannot any more than His other holy attributes be transferred or imputed to finite creatures, for "His glory will He not give unto another;" and thus members of the various denominations are led to look upon themselves as being decked in the garment of His infinite splendour, while their own proper characters are profanely corrupt, the fearful effects of such teaching being seen in the prevailing and unchecked naturalism in all classes of society, the total disregard and seemingly unconsciousness of their obligations to keep the moral and spiritual laws of God, as if their life would have nothing to do in deciding their eternal weal or woe; as if it had never been written, "Therefore, whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock; and every one who heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand," (Matt. vii. 24, 26).

How evident it must be, to those who carefully read the divine Word with a heart anxious to obey its holy precepts, that to attain that high degree of spiritual life in and under which there is no condemnation, they must walk, not after the flesh, but after the spirit of Christ; not live in obedience to the dictates of their froward hearts, but in obedience to the laws of revealed truth, in denying themselves, and gradually, by a cross-crucifying life of devotion, arrive at that blessed state which Paul taught us how to reach when he said, "If ye, through the Spirit, mortify the deeds of the body, ye shall live, and the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law," and they (and none but they) who have crucified the flesh, with the affections and lusts, are Christ's, and the elect of God.

Another fatal delusion springing from the same false fountain is the doctrine of election, which teaches that all those for whom Christ suffered as a substitute were and are irrevocably saved, while those for whom He did not suffer were and are irrevocably lost, and that the said elect and non-elect portions of the human family were known and fixed upon in the counsels of eternity, no event or circumstance whatever being able to increase or diminish either number; which appears to me, in its nakedness, to be nothing more nor less than the merest heathen

fatalism, dressed up in a Christian garb. By this doctrine, man's salvation is made not to depend in the least upon his thoughts, words, or actions; his obedience to the laws of God, or his disobedience; his good conduct, or his bad conduct; but altogether upon whether or not he was or is amongst the number for whom Christ agreed or bargained to suffer the penalty of sin, and thereby satisfy the assumed vindictive justice of God on his account; and which at one sweep renders void and of none effect the precepts and commandments of God, as the heavenly conductors to eternal life, and entirely obscures the glorious work of human redemption and salvation, which consisted partly in the Lord's assumption of humanity, on purpose to redeem mankind from the bondage, wrath, and vindictive fury of the powers of hell; in glorifying His human nature to oneness with the divine, by the process of which great work He raised and united humanity to Himself, and thereby secured the liberty and freedom of the human race; the members thereof, by making a diligent use of the means and aids of divine grace, provided and promised by our heavenly Father, might make their calling and election sure, and attain to a holy and happy state of life, to union and communion with God; and not from any supposed wrath, anger, or indignation of God, which only exists in the perverted hearts and imaginations of men.

There are other errors in respect to the ordinances of the Church, which have arisen from the belief that salvation consists in a mere legal transfer, such as prevails upon baptism. Baptism is the first sacred and holy rite, through which infants are introduced into the Church, and brought immediately under what Paul calls "the ministry of angels," the water thereof signifying the divine precepts or truths of the Word, by which the soul may be cleansed and washed in spiritual regeneration; but to say that the child undergoes a change in its nature, and that the priest secures its salvation by performing the ceremony, notwithstanding its future conduct when it arrives at maturity, is certainly absurd.

These observations may serve to show the design or scope of the Verses.

An Evangelical Oration:

A SATIRE ON FALSE THEOLOGY.

Text:

"Therefore we conclude that a man is justified by faith, without the deeds of the law."—Romans iii, 28

Our TEXT, for meditation deep,
In Paul's epistle find;
In chapter third, verse twenty-eight,
For saints in Rome design'd.
Upon this verse we build our faith,
By it expound the Word,
And through it view the laws of life
And precepts of the Lord.

Here Paul proclaims that faith alone,
And we as safe conclude,
Can justify the soul of man,
And make him pure and good.
He may not strive, by moral worth,
To be of God's elect,
As only for the want of faith
He will his soul reject.

For all are doom'd, in justice strict,
The curse of heaven to prove,
And none perdition can escape
By virtuous deeds of love;
'Tis only by an exercise
Of faith, and faith alone,
We pass the boundaries of death,
And reach Jehovah's throne.

For, mark, ye fallen sons of men,
The Lord of heaven and earth,
Who, by His wisdom, from His love,
Gave all creation birth,
Had not in justice any right
To save one soul from woe,
But might have let the human race
To deep perdition go.

As God, the Father of mankind,
In Eden's garden plac'd
The representative of man,
By every virtue grac'd,
A covenant conditional
He with him there did make;
As head of his posterity,
He did it undertake;

To render full obedience
To his Creator's will;
Each jot and tittle of the law
Was strictly to fulfil;
And life eternal would reward
And bless his future race,
While disobedience would incur
Displeasure and disgrace.

Co-partner in this covenant
Was Eve, his lovely wife,
The sharer of his social joys,
The sweet'ner of his life;

Their great Creator's law they broke;
Hence, all their offspring, too;
And so incurr'd God's wrath and curse—
Exempted were not you.

Thus sunk in Adam's sin and guilt,
By nature we are found;
In vicious deeds and foolish thoughts,
Our worthless lives abound.
Both Jew and Gentile, bond and free,
Are all condemn'd to die;
Deserving well the pangs of hell,
No Christian may deny.

Thus all were lost and doom'd to woe,
So justly and by right,
Had sovereign grace not interven'd
To shed its hallow'd light;
But, lo! amid those clouds of wrath
A gleam of mercy shone;
A bargain* erst was made between
The Father and the Son.

* "Albeit man, having brought himself into this woeful condition, be neither able to help himself nor willing to be helped by God out of it, but rather inclined to lie still, insensible of it, till he perish; yet God, for the glory of His rich grace, hath revealed in His word a way to save sinners, viz., by faith in Jesus Christ, the eternal son of God, by virtue of and according to the tenor of the covenant of redemption, made and agreed upon between God the Father and God the Son, in the councils of the Trinity, before the world began."

"The sum of the covenant of redemption is this: God having freely chosen unto life a certain number of lost mankind, for the glory of His rich grace, did give them, before the world began, unto God the Son, appointed Redeemer, that, upon condition He would humble Himself so far as to assume the human nature of a soul and a body, unto personal union with His divine nature, and submit Himself to the law, as surety for them, and satisfy justice for them by giving obedience in their name, even unto the suffering of the cursed death of the Cross, He should ransom and redeem them all from sin and death, and purchase unto them righteousness and eternal life, with all saving graces leading thereunto, to be effectually, by means of His own appointment, applied in due time to every one of them. This condition the Son of God (who is Jesus Christ, our Lord) did accept before the world began, and in the fulness of time came into the world, was born of the Virgin Mary, subjected Himself to the law, and completely paid the ransom on the Cross; but by virtue of the foresaid bargain, made before the world began, He is in all ages since the fall of Adam, still upon the work of applying actually the purchased benefits unto the elect."—*Westminster Confession of Faith*, "*Sum of Saving Knowledge.*"

The dread conditions were, if Christ,
Equal in power and grace,
Should condescend t' assume the frame
And frailties of our race;
Fulfil the law, and sacrifice
His life upon the tree;
Endure man's penalty for guilt;
For him thus cursed be.

In place of those in counsel deep,
As chosen ones be nam'd,
Then would God's fiery rage no more
Against them be inflam'd;
For Adam's sin a wrathful frame
In Deity awoke,
When loud Jehovah, from His throne,
Thus in dread accents spoke:

"No more the sons of fallen man
Shall hear the voice of love;
For guilt transferred they evermore
My angry ire shall prove:
Sin, in my bosom love divine,
The fountain source of life,
Has changed; hence, attributes at war
My spirit keep in strife.

"Grace shall no more my pity move,
Nor yet paternal cares;
In sullen mood, I'll list'ning hear
Man's offspring lisp their prayers.
Dark clouds of thunder fill the sky,
And hover o'er their heads,
And lakes prepared of fiery flame,
Alas! will be their beds.

"The millions of the human race
Whom I in love create,
And feed, and clothe, will satisfy
The thirstings of my hate.

For Adam's sin, for evermore
His children I reject,
And ne'er the pleadings of their cries
Can any more respect."

Forth from the footstool of His throne
He casts them all away,
A prey to misery and woe,
His glory to display.
Such were the dread effects of sin
On Him who rules above,
The sov'reign of the universe,
The source of life and love.

Our Saviour the conditions heard,
And, from His lofty throne,
In time descended and aton'd
For sins, but not His own.
He suffered on the cursed cross,
Drank deep the cup of wrath;
Obey'd for us His Father's will,
And trod death's gloomy path.

For us roll'd back the dismal clouds
That, from th' Almighty's throne,
Hung o'er our lost humanity,
Unaided and alone.
He fought, and conquer'd, and restor'd,
Our Father's frowning face,
And reconcil'd the attributes
Of justice and of grace.

He on the cross the burden bore,
Of human guilt the sum,
And paid the penalty of sins
Past, present, and to come;
For us elected sons of God,
He moral laws obey'd;
For us alone to justice strict
Full satisfaction made.

Transgressions hence no more condemn,
Since Christ, our surety, died;
Nor can good deeds we may perform
Make God more satisfied.
Ye chosen children of the Lord,
Believe th' adopted creed;
Then, from all guilt, the source of woes,
Ye instantly are freed!

God's statutes and His laws divine,
His precepts and commands,
Have lost their right to judge the man
On gospel ground who stands.
The ransom'd price was fully paid
For crimes ye may commit;
Before the eyes of God ye stand
For daily sins acquit.

No need for deep repentant grief,
Though God this once requir'd;
No need for heart oblations He
In ancient times desir'd;
No use for works of charity,
Ere we secure His grace;
We may not wicked ways forsake,
Our wand'ring steps retrace.

Since we accepted are of God,
For merits not our own,
Faith for salvation will suffice
If exercis'd alone.
Our sins and frailties great may be;
What matters, when we know
Licentiousness no more condemns,
Nor virtue saves from woe?

Christ's righteousness our Judge imputes;
That hides our inward states;
His fix'd decrees unalterable
Confirm our future fates.

Although in thought, in word, and deed,
I am a wicked man;
Yet, dress'd in His bright robes of light,
God can no baseness scan.

For just and righteous we appear
In His omniscient sight;
Rob'd like the birds of paradise,
Though truly birds of night.
No more shall sins of prodigals
Dread punishment entail,
Nor more shall moral rectitude
For lasting peace avail.

Our sorrows, prayers, our doubts and fears,
Yea, all our deeds of love,
As vile unworthy dross appears
Within the courts above;
If simple faith, confiding trust,
We in Christ's merits place,
In heav'nly splendours we are clad—
Shine bright before God's face.

For, by one act of regal grace,
He can us justly screen,
That not a speck of loathsome dust
Shall in our souls be seen;
If we believe the Lord of Life
In room of us did die,
Destroying angels Egypt sweep,
And pass the chosen by.

Not for the righteous life we live,
Nor for obedience given,
Are we elected sons of God,
And made the heirs of heav'n;
The free and sov'reign will of God
Is exercised alone,
And, while destruction round He pours,
Adopts us for His own.

Thus we, a little, favour'd flock,
In righteous robes appear,
While others, more deserving like,
Are justly judg'd severe.
The moral law is still in force,
To try the virtuous world;
But, from the creed of faithful saints,
Has long ago been hurl'd.

When Sinai's law I could no more
Than reprobates obey,
Faith in Jehovah's partial grace
Drove all my fears away;
When doubts perplex my mind, I in
His favouring love confide,
And soon the thought my bosom swells,
Full high, with haughty pride.

Proud, that the Lord, the gracious gift
Of faith, on me bestow'd,
While wandering in the miry dust,
Prone on the downward road;
Proud, that the Lord, who reigns supreme,
Should raise me to the sky,
While thousands of more worthy souls
Are hopeless left, and die.

The reasons of those wise designs,
In saving us from woe,
Are hid in secret counsels deep,
And not for us to know;
The prying powers of fallen man
Are lost in this abyss;
That millions should be doom'd to die,
We pre-ordained for bliss.

This may seem partial unto man,
Unjust, without a cause;
But God's imperial will bears sway,
Is govern'd by no laws;

His thoughts are not like human thoughts,
His ways are not like ours;
While judgment overtakes our foes,
On us He blessings showers.

But mark, for merits not our own,
Are we thus favour'd so;
Our only right to realms of light,
I haste to clearly show.
This first essential of our faith,
Believe ye must entire,
On pain of death and future woe,
And torments of hell fire.

That God is one, we merely say,
For God is surely three;
The Father, Son, and Holy Ghost,
Distinct and separate be.
Each one sits sov'reign on His throne,
And each an office fills;
Each, independent, acts alone,
And each imperious wills.

Each has peculiar attributes,
Apparently at strife;
The wrath of One the source of death,
His grace the source of life;
The Father changes in His love;
Creates, and then destroys;
The Son, unvarying, loves mankind,
Sole fountain of their joys.

The Father's vengeance, like dark clouds,
Hangs dismal o'er our race;
Those gloomy clouds the Son dispels;
Benignant beams His face.
The Father, as a tyrant, acts,
All cruel with His own,
He wills destruction, and ordains
His creatures' fearful moan.

The Son a Father's love displays,
Redeems and saves from woe;
The blessings of His bounteous hand
All nations overflow.
Though King of kings and Lord of lords,
With God He humbly pleads;
With wounds and scars in heaven appears,
And meekly intercedes.

The Father, for the sins of men,
Did satisfaction claim;
A suffering substitute for man,
The Saviour God became,
And satisfaction render'd full,
Nor satisfaction sought,
Although in right and justice might
An equal claim have brought.

And though o'er heav'n and earth He reigns,
And hell's dark regions sways,
And round His throne bright hosts above
Their hallelujahs raise;
Yea, though we own Him God o'er all,
We may not Him adore;
The Father is the Person one
Whose mercy we implore.

The Holy Ghost proceedeth from
The Father and the Son;
Yet, though proceeding, is distinct;
He wills and acts alone;
A separate office He fulfils,
Desires the life of all;
No judgment from His throne proceeds;
He gives the saving call.

No frowns disturb His countenance;
His attributes divine—
Love, wisdom, grace, and truthfulness—
In glorious ardour shine;

Reviving souls, inspiring love,
Conveying life to man;
Unchanging, in their elements,
Since e'er the world began.

And though, in power and majesty,
He sits upon His throne,
He acts the humble messenger,
Infinite, holy one.
Thus we the Godhead part in three;
Each part distinctly shines;
But how the Godhead can be one,
Has puzzled all divines.

And now, oh! chosen sons of men,
Hark, listen, learn, and know,
How ye may heav'nly heights attain,
And pay the debts ye owe;
And soon, as with a syren's song,
Asleep your souls I'll lull,
By showing clearly how the Lord
Has paid our debts in full.

On earth He schedul'd all our sins;
Had them discharg'd, I mean;
Within the court of justice strict,
Not one of them are seen;
The moral laws to Moses given,
We are not under now;
Quite free from their exacting power,
All Christian sects allow.

Though weak and philosophic minds
Think mankind should obey,
We spurn their fears and scorn their life,
And choose God's only way;
Such, by the laws of life and death,
Shall strictly judgéd be,
And be condemn'd, while we, by faith,
Obtain salvation free.

No merits of our own we plead,
As merits we have none;
The purest deeds men practice here
Are vain to trust upon;
As moral virtues, useful works,
However high and good,
Can, for offended Deity,
Afford no pleasant food.

Though deeds of kindness may commend
Our persons unto man,
And may improve a heavenly life,
'Tis not the saving plan.
Redemption's dark, mysterious theme,
(Oh, hearken and adore),
The shallow minds of men shall ne'er
Its depths profound explore.

Obedience to the moral law
(Though sounding like a lie)
Is not demanded more, since Christ
For human guilt did die.
The practice of repentance, too,
Is proudly set at nought;
Although in ancient times, we know,
It by the Lord was sought.

Regeneration! why perplex
Our souls about the theme?
For, though our hearts, our thoughts, and words,
With foul pollutions teem,
If we are chosen sons of God,
He instantly can save,
Reclaim, redeem, and purify,
While tumbling in the grave.

He has ordain'd th' appointed time
To give th' effectual call,
Quite independent of our wills,
Or any means at all.

All helpless, in a lifeless state,
We carelessly remain,
Then we the gift of faith alone
Unconsciously obtain.

For, mark you, we have nought at all,
To save ourselves, to do;
Though sounding strange this may appear,
No stranger than 'tis true;
Our Saviour, as our substitute,
Perform'd the work, we know,
And every debt the law demands
He settled long ago.

The righteous robes He wove on earth
Hides every carnal stain,
Although, in filthy states of life,
We hardened might remain;
No power, desire, nor will we have,
To act or operate
In our salvation—all our gifts
In death-like sleep await.

Jehovah rules, and regulates
According to His will;
And we, as passive, mere machines,
His counsels all fulfil;
Each frail and vicious course we take,
He well ordain'd, and knew
The number for the deep design'd,
For heights the chosen few.

Those vile, unworthy reprobates,
Who laws divine despise,
May be the vessels choice of God,
And perfect in His eyes;
Their vicious sins and wayward guilt
(When faith has justified)
Are cancell'd all, as Christ became
Their scape-goat when He died.

Those who in wisdom's happy ways
And virtuous paths abide,
Stand not a better chance than those
Who goodness all deride;
As all their weak and vain attempts
The bright abodes to gain,
Are look'd upon as filthy rags,
Prepost'rous and profane.

Meek honest men may hang their heads,
Plod on the dreary course;
Their humble, wise, and righteous life,
Will make the end much worse.
Oh! how their works, in love perform'd,
To please our God, create
Disdainful smiles upon our lips,
And to them inward hate.

Such are like spiders, spinning webs
Out of their own bowels,
Deceiving and deceiv'd themselves,
And ruining their souls.
While we, inactive, full of faith,
Receive a robe of light,
To cover all infirmities,
From heaven's omniscient sight.

Why may I act a virtuous part?
Thus, musing, oft I say;
For, should a kindly sympathy
My daily conduct sway,
Salvation it makes not more sure,
Nor merits heavenly smiles;
The thought that we can work for God
The human heart beguiles.

Why should the sins of nature's life
Be hateful in mine eyes,
When guilty actions ne'er condemn
Th' adopted of the skies?

Why should, in Christian deeds of love,
The saints of God abound?
In paths of purity and peace,
Why should their steps be found?

Why holy thoughts and good desires,
To cherish, should we strive,
As if, by thoughts and feelings pure,
We sav'd our souls alive?
Why should we use the means of grace?
Why mourn and meekly pray?
Or read the words of living truth,
Continuing thus, I say?

When, by one act of sov'reign grace,
Our souls can cleansed be,
Wash'd pure from all iniquity,
From condemnation free.
Each stone the temple bright adorns,
Heav'n can at once prepare;
And none but those who chosen are
Celestial blessings share.

Why act not as their passions prompt,
And do as self dictates,
When God, unsought, from nature's state
His children all translates?
Secure from every fatal dart,
We walk our pilgrimage;
May live in ease and indolence,
Or restless warfare wage.

If found in God's electing love,
Predestin'd to be sav'd,
Against us hell shall not prevail,
Howe'er in heart deprav'd.
Christ's merits, infinite and full,
We only have to plead;
Then justice shall be satisfied,
And this is all we need.

The Word of God we reverence;
Its glories bright display;
And though its laws the Lord enjoins
Men strictly to obey,
We know, for us, the law of works
Was not in truth design'd;
It judges reprobated souls,
Who mercy ne'er can find.

The law of grace, we say, requires
Devotion's blind belief;
When exercis'd, unmerited,
We bounteous gifts receive.
The faithful members of our church,
Our great and learnéd men,
Are rich in grace, and may not work
To clear themselves from sin.

Why should we ministers, I ask,
Now visit man's abode,
To comfort and convert the poor,
The mere outcasts of God;
When firmly we, in heart, believe,
If such be sav'd at all,
God will, without mere human aid,
Give them the saving call?

For right or prudent can it be,
To try and save one soul,
Which Deity designs for woe;
Hence out of our control?
The Word, the sacraments, and prayer—
Yea, all the means of grace—
Become like phantoms in our sight,
When we this creed embrace.

For, mark, those words exalted high,
So rev'rently ador'd,
The watchword of evangelists,
True soldiers of the Lord,

"Salvation is by faith alone;"
Within our text I read
That holy thoughts, and works of life,
Entirely supersede.

Ye vet'rans of the Cross, give up
Your implements of war;
Combats and triumphs all have ceas'd
Nor more desired are;
If faith you exercise alone,
Then victory shall you crown;
Our Saviour fought, our battles won—
Lay all your weapons down.

Nor struggle more 'gainst flesh and blood,
The world and its pride;
Believe, and o'er such enemies
In triumph ye shall ride.
Faith in His perfect, finish'd work,
Accomplish'd long ago,
Makes our salvation safe and sure,
Redeems from death and woe.

Ye may not imitate the saints,
The val'rous saints of old,
Who fought and conquer'd passions wild,
That captive did them hold.
Hark! now, a momentan'ous act;
A gift, gratu'tous given;
Can overcome the hosts of hell,
And make us fit for heav'n.

But, mark; no, not by heav'nly aids,
Can we this gift obtain,
Though all the means of grace we use,
From sinful ways abstain;
As faith's a gift, a gift most free,
To fav'rites only given;
But from the non-elect withheld,
Though keenly they have striven.

But how this faith, or when this faith,
To us may given be,
Is past our ken, the secret act
No mortal mind can see;
It may when we baptiséd were,
For aught we feel or know;
Or heav'n, upon the bed of death,
May this good gift bestow.

Although great numbers in the church
Proclaim, and firm believe,
We, in the font of baptism,
The gracious gift receive;
The waters of their baptism,
They prove, can purify
Our souls, and keep them clean from sin,
No matter when we die.

Their apostolic baptism
Confers a special grace;
Through it, we leap direct to heav'n;
It saves the Christian race;
If we should crimes, like other men,
Commit, they cannot harm;
Their baptism is a cure for sin,
And for all guilt a charm.

We vicious habits may indulge,
Let evil passions rage,
The waters of this baptism
Their violence assuage;
Though all our pow'rs and faculties
To naughty work be giv'n,
The sacred seal of baptism
Admits us all to heav'n.

Those who delight in sensual life
May also rev'ling go;
This baptism, its guilt annuls,
And shuts th' abodes of woe.

Regeneration's struggling task,
  Against the pow'rs of hate,
Is realis'd when, in this font,
  The priest confirms our fate.

Repentance and obedience,
  The Spirit's striving call,
Are words and themes of heretics,
  We may not mind at all.
Then let us live a merry life,
  Earth's carnal pleasures know;
For, once our burial service o'er,
  To heaven we all shall go.

This soothing song of baptism
  Enchants our list'ning ears,
And, like a sweet and pleasant sound,
  Calms all our doubts and fears.
We bid adieu to gloomy thoughts,
  Their magic dreams disdain,
While faith alone and outward rites
  Can save our souls.

AMEN.

The Son of Man

IN THE MIDST OF THE SEVEN GOLDEN CANDLESTICKS.

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

"And in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

"His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire;

"And His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters.

"And He had in His right hand seven stars; and out of His mouth went a sharp two-edged sword; and His countenance was as the sun shineth in His strength."
—Rev. i. 12—16.

The Vision of the Lord

IN THE MIDST OF THE SEVEN GOLDEN CANDLESTICKS.

I TURN'D to see the voice, when heav'n's own light,
With dazzling brightness, woke my inward sight,
And there beheld, resplendent on His throne,
The Lord of Glory, infinite, and one :

Beheld the Church, like candlesticks of gold,
All glorious shine, illumin'd seven-fold ;
Her beams, all radiant, are the beams of love,
Inspir'd and living from the Lord above.

The universal Church, free, unconfin'd
To sect or clime, form'd in the human mind ;
Compos'd of those who worship Christ, our Lord,
And yield obedience to His holy word.

Mark thou the man whose fervent zeal for God
Prompts him to walk the humble, virtuous road ;
Who loves his neighbour, and his welfare seeks,
Those high and precious gifts a church bespeaks.

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

"And in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

"His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire;

"And His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters.

"And He had in His right hand seven stars; and out of His mouth went a sharp two-edged sword; and His countenance was as the sun shineth in His strength."
—Rev. i. 12—16.

The Vision of the Lord

IN THE MIDST OF THE SEVEN GOLDEN CANDLESTICKS.

I TURN'D to see the voice, when heav'n's own light,
With dazzling brightness, woke my inward sight,
And there beheld, resplendent on His throne,
The Lord of Glory, infinite, and one :

Beheld the Church, like candlesticks of gold,
All glorious shine, illumin'd seven-fold ;
Her beams, all radiant, are the beams of love,
Inspir'd and living from the Lord above.

The universal Church, free, unconfin'd
To sect or clime, form'd in the human mind ;
Compos'd of those who worship Christ, our Lord,
And yield obedience to His holy word.

Mark thou the man whose fervent zeal for God
Prompts him to walk the humble, virtuous road ;
Who loves his neighbour, and his welfare seeks,
Those high and precious gifts a church bespeaks.

Their constant presence life to nature give;
All creatures 'neath their vision move and live;
The heav'nly courts enjoy their seven-fold light,
While hell's dark regions quiver at their sight.

Our inmost thoughts, the meanest action done
To Him their motives and results are known;
Our present state, our destiny, and end,
He rules, surveys, at once can comprehend.

No angry flame emit His brilliant eyes,
To change the aspect of th' effulgent skies,
And banish, from the mansions of pure bliss,
The angels' joy, the seraphs' happiness.

They with the gracious rays of goodness beam,
Omniscient their glance, unvarying their gleam,
Conveying life, emotions of delight,
To all who act the sacred part of right.

His eyes divine, like wisdom's piercing view,
Gaze on our souls, inspire our minds anew;
Survey th' internal chambers of our hearts,
And good from evil, truth from error parts.

His feet, like brass, are bath'd in burning light,
And fill with joy the saints' adoring sight,
Transmit to lowest states of rising thought
The elements of life, of peace full fraught.

They, like the polish'd brass, divinely shine,
Of kindly sympathy a gracious sign;
Here, at His flaming seat, be sorrows known;
At nature's footstool mercy hears alone.

As burns the furnace, brightly as it glows,
So Jesus wills to heal our many woes;
The weakest member of the human race
May feel the warmth of His paternal grace.

Heav'n's grace, that clouds of earth's thick mant'ling mist,
And cold malignant passions, oft resist,
Until the soul, wrapt up in death's dark sleep,
Its endless state in bitter anguish weep.

His sounding voice like waters flow amain,
Pure streams of truth whence man may freely gain,
Full floods to wash his lep'rous sins away;
They health and vigour to his mind convey.

Those living streams flow gently through His Word,
To thirsty souls refreshing draughts afford,
Our languid, wearied, drooping hearts revive,
Make barren fields and deserts wild alive.

His wisdom, like perennial waters, stream
O'er Eden, make her lovely gardens teem
With fair productions, yielding kindly food,
Of friendly feelings and affections good.

Should sin's pale sickness, like a vile disease,
Attack the soul, and on its vitals seize,
The Prophet's wise command, obedient, hear,
"Go, bathe in Jordan's stream, and cleans'd appear."

Truth's waters will the heart regenerate,
And in the mind right sentiments create;
Their fresh'ning influence deadly plagues remove,
Prepares the soul to enhale the beams of love.

Behold His hand, omnipotent in might,
Rules heav'n, earth, and hell, in sov'reign right,
Creation sways, her wide and vast empire
Of spacious elements sustains entire.

The stars of light, enlightening every land,
Are bright reflections from Jehovah's hand;
Where'er the beams of truth illuminating shine,
He there is present and His power divine.

Inspired truth! embodied in God's Word,
Thy precepts strength o'er adverse powers afford;
When hell's dark legions tempted souls assail,
Their dazzling brightness makes them faint and fail.

When heav'nly knowledge gem the intellect,
As realms of space by starry orbs are deck'd,
Aloft the soul in calm composure reigns,
And o'er itself and sin dominion gains.

The Lord alone this power and knowledge gives,
In Him the saint triumphs, and moves, and lives;
The path to glory points His beaming hand,
To pilgrims journ'ing to the happy land.

His right hand holds the seven stars of light,
Which give the spirit blind celestial sight;
They guide our wand'ring feet, so apt to stray,
To states of order and eternal day.

Come, see His burnish'd sword, of truth a sign,
To combat order'd by its power divine,
To combat falsehoods, and their clouds dispel,
That o'er society so wide prevail;

To warfare wage against opposing powers,
Bring down the breastings of man's self-made towers,
To work deliverance, and redeem from fear,
His contrite children, to His bosom dear.

When gleaming bright appears this piercing word,
Truth's enemies shall quake before the Lord,
Who by traditions make God's precepts vain,
And for a time on earth triumphant reign.

His sword the zeal of conquering truth shall know,
And guard His saints from every deadly foe;
Give strength to overcome in states of strife,
And crown its heroes with the crown of life.

Behold yon sun, whose full meridian flame,
Undying and unchanging, burns the same;
Our seasons come, and circle day and night;
Unvarying shines the gorgeous orb of light.

Material emblem of the Lord on high,
Whose beams the heav'nly mansions glorify,
And with unceasing warmth divinely glow,
In streams of life that widest bound'ries know.

As doth the sun its brilliant rays display,
And life and light to nature wide convey,
So shines the Lord upon the eternal throne,
Great source of being, and the source alone.

What fire etherial can the sun compose,
Whence nature's heat in living ardour glows?
The Lord our sun sustains, its bosom feeds,
Its ardent substance from His love proceeds.

Love-hallowed font of attributes divine,
That from His countenance benignant shine;
Power, wisdom, justice, mercy, truth, and grace,
Divinely radiate from Jehovah's face.

LUKER, MACHINE PRINTER, STAMP OFFICE, FARINGDON.